QVESTIONS

TO BE

DISPUTED

IN THE COUNSELL OF THE

LORDS

SPIRITUALL

After their RETVRNE from their VISITATION.

When Blossomes fall,

Yet Leaves be seene.

Though Leaves be greene:

No Fruit but Stalke

QVAESTIONS

to be disputed in the Counsell of the *Lords Spirituall*, after their Return from their *Visitation*.

I.

WHether the *Canons (or Prebendaries*, as they are called) comming to sit in the Queeres and Churches, for the gaine they have thereby, *doe receive their reward in this world*?

II.

Whether the singing they make every day, may rather be called labour and toyle of Asses, and a travaile of the body, rather then of the Mind?

III.

Whether *Resignations, Permutations, chopping & changing*, and such comming to *Benefices*, as now is daily used be Simony?

IV.

Whether it be perilous, and not to be suffered by Citizens, that the fat and well fed *Priests*, and such as are full of *idlenesse*, and lascivious living, should dwell so neare them without wives of their owne?

XX.

Whether the *Prelates* would not rather that *England*: yea, all *Christendome*, ſhould be deſtroyed by warres, then that their Tyranny and power ſhould be deſtroyed, or any whit diminiſhed?

XXI.

Whether it may be doubted that the Papacy, and the great Beaſt, will not ſhortly have an overthrow, *as the Scripture ſaith*, ſith long time ſince *Germany*, *Denmarke*, *England and Scotland*, *have fallen from her*, *and France and Italy*, *alſo ſecretly*?

XXII.

Whether the *Prelates* diſpenſing all things for money, may not be called *Spirituall penny Fathers*; & therfore be ſuſpected of *Covetouſneſſe*?

XXIII.

Whether there may be any hope of goodneſſe conceived of their Recovery: ſith *Chriſt* denyeth, that *Blaſphemers*, and ſuch as withſtand the Truth againſt their *Conſciences* can be healed?

XXIV.

Whither their *Primacy* be lawfully come by, ſith it was gotten of *Phocas the Emperour*: who was a *Murtherer*, and ſecretly, and with great Treaſon ſlew the *Emperour Moritius* his Lord?

XXV.

Whither the *Pope*, and *all Biſhops*, be or ought to be called *Chriſts ſpouſe*, ſith they keepe at home, ſo many Whor es and Boyes?

XXVI.

Whither it be to be believed, that either the *Prelates* wiſh heartily the Concord of Nations, being that their *Forgeries* are ever the beginnings of warres, or whither they wiſh any good to the *Common-weale*, over which to their power, they have alwayes tyrannized?

Whi-

XXVII.

Whither any ought in theſe dayes to be offended, becauſe the Doctrine of the Goſpell ſeemeth to bring *Diſſenſions*, and *alterations*, ſith that *Chriſt* ſaith that the ſame is a ſingular token, and moſt plain Demonſtration of his Word, *which came to ſend the ſword, and not peace, and to ſet the Son againſt the Father, and the Daughter againſt the Mother?*

XXVIII.

Whither the *Decrees of Fathers*, and of the *Councils* ought to be referred and examined, by the preſcript rule of the Goſpell, ſith *Paul ſo plainly ſaid*, that other Foundations that was already, ought not to be laid, and yet ſhould it come to paſſe, that many thereupon would build, ſome gold, ſome ſtubble, ſome wood?

XXIX.

Whither ſuch as in theſe dayes do confeſſe that there are Errours, and in the meane time doe not onely contemne, but alſo condemn ſuch as doe ſhew them thoſe Errors, be like unto the *Phariſees* that ſaid to him, that was born blind, and had received his ſight of *Chriſt*, we know that God ſpake to *Moſes*, but who this is (meaning *Chriſt*) *we know not, nor whence he commeth?*

XXX.

Whither that ſaying of the Goſpell. *Leſt happily the Romanes come and take away our place, Iohn* 11. Doe hit juſt, ſuch Kings and Princes, as will be born in hand, that if they receive the Goſpell, *it will come to paſſe, that their people will rebell, and not be obedient?*

XXXI.

Whither that which *Paul* ſpeaking of the Doctrine of *Divels*, which he in ſpirit foreſaw ſhould ariſe, doth ſerve right for our *Prelates*: who for their Traditions have tormented men, which is the very nature of *Satan*, who is delighted with *Murther and Bloud*; and whither the

the Hon: Assembly in the *High Court of Parliament*, who prosecute not their Enemies, are not much to be preferred before them: especially, seeing they have such power and love of the whole *Kingdome*, wherwith they might shew violence and cruelty? But like Pillars of our Nation they stand to hold us up, and not to throw us downe? *Laus Deo.*

XXXII.

Whether it be to be believed, that a true and godly *Reformation* can be found out, whilst they sit in Counsels, and Deliberations: who for many Causes are the Popes own Darlings, & that they will rather suffer any thing, then either to lose any jot of their Riches and Commodities: or to have their wickednesse and knavery discovered?

FINIS.